

# **INTERRACIAL REVIEW**

A JOURNAL FOR CHRISTIAN DEMOCRACY



## **REHABILITATE HARLEM!**

John E. Nail and George Streator

•

## **NEW ZEALAND—LAND OF TOLERANCE**

Francis J. Sullivan

•

## **THE WANDERING JOADS**

Theophilus Lewis

•

## **THE BISHOPS SPEAK EDITORIAL**

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EDITORIALS • REVIEWS • STATISTICS

March, 1940

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— *The New York Sun*

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# INTERRACIAL REVIEW

March—1940

Vol. XIII No. 3

## Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is full recognized, in laws, government, institutions and human conduct.

## POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world." — *Jacques Maritain*

- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other." — *Rev. John M. Cooper*

- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." — *Carlton J. H. Hayes*

- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.

- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons." — *Rev. Francis J. Gilligan, S.T.D.*

- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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## INTERRACIAL REVIEW

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## The Interracial Field

### INTERESTING STATISTICS

Number of Negroes in U. S. ....	13,000,000
Estimated Number of Protestant Negroes ..	5,000,000
Estimated Number of Catholic Negroes ....	300,000
Estimated Number Unchurched .....	7,750,000
Number of Negroes Attending Colleges ....	23,038
Number of Catholic Negro Churches .....	221
Number of Catholic Negro Schools .....	263
Negro Enrollment in Catholic Schools .....	35,026
Priests Engaged in Colored Missions .....	300
Sisters Engaged in Colored Missions .....	1,100
Negroes in New York City .....	327,726
Negroes in Chicago .....	233,000
Negroes in Philadelphia .....	219,000
Negroes in Washington .....	132,068

We are encouraged to find that the above statistics are widely quoted in Catholic papers and magazines. It is necessary that the public realize the immensity and importance of the interracial problem.

## Deserves Well of the Republic

"The mad unreason of race hatred appears above all in the maltreatment of the Negro in America. We speak of the Indian as the 'ward of Uncle Sam,' and Uncle Sam, making amends for the past injustice, surrounds the Indian with a hundred safeguards. But the Negro population in America has an even better claim to special consideration from White America. He was brought here against his will, he was compelled to work without wages for the upbuilding of the country. Upon his sweat and blood fortunes were founded. Of him we may say what used to be said of certain citizens of ancient Rome, 'He deserved well of the Republic.'

"But in the Republic which he served so well, and continues to serve so well, he is made the victim of discrimination, persecution and even downright savagery. Whatever may be said truly or falsely about other elements of the population, the Negro, has committed no crime against our civilization. Asking no favors and none of the special protection granted—belatedly—to the Indian, the Negro has asked only justice and right and equal opportunity. These things have been denied him. Against enormous odds he has tried to lift himself out of the debasement of slavery and has aimed to achieve in a generation what the white peoples did not achieve in centuries."

—Rev. James M. Gillis, C.S.P.

## This Month and Next

We are confident that the leading article in this issue, "Rehabilitate Harlem," will receive favorable comment and be widely quoted. The authors are JOHN E. NAIL, a well-known Negro real-estate broker and GEORGE STREATOR, a frequent contributor to our pages. Mr. Nail is the outstanding authority on Harlem real estate. For over twenty-five years he has been active in brokerage, management and appraising. Mr. Streator, a graduate of Fiske University, was one-time managing editor of *The Crisis* and has been general organizer of the Amalgamated Clothing Workers. . . . We recommend "New Zealand—Land of Tolerance" by FRANCIS J. SULLIVAN. Mr. Sullivan who is a native of Australia, is a New York newspaperman. . . . PAUL SCHULTZ, the author of "At The Fifth Anniversary," is one of the moving spirits in an active Catholic interracial committee in the Hub city. . . . MARGARET McCORMACK contributes another excellent poem.

## "What Can I Do?"

This question, frequently asked by members and visitor, finds an answer in the suggestions made at the anniversary conference. The specific proposals may be summarized as follows:

- 1.) Secure an engagement for one of our speakers to address your Catholic organization, parish society or sodality.
- 2.) Interest your friends in subscribing to the REVIEW.
- 3.) Scores of Catholic High School Libraries would welcome gift subscriptions to the REVIEW. Here is a wonderful opportunity for enlightening the Catholic leaders of tomorrow.
- 4.) Bring your friends to the De Porres Interracial Center. How about the next forum? These discussions are extremely interesting.

## Interracial Center Conferences

The program of bi-weekly seminar conferences held at the De Porres Interracial Center (at 20 Vesey Street) continues to attract representative audiences. An excellent schedule of topics with outstanding speakers. Every first and third Thursday of the month from 5.15 to 6.30 p.m. Our readers are cordially invited to attend and participate.



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## THE BISHOPS SPEAK

The statement on "The Church and Social Order" issued on Ash Wednesday of this year by the Archbishops and Bishops of the Administrative Board of the National Catholic Welfare Conference at Washington, D. C., is a vigorous blow struck for interracial justice even though no specific race is mentioned. It catches and develops, with a keen and practical view to American life, a multitude of ideas which are contained in the social Encyclicals of Popes Leo XIII, Pius XI and Pius XII. The economic problem is particularly dwelt upon. The subject is treated under the headings of Ownership, Property and Labor, Security, Wages, Establishment of Social Order.

The aim of the Bishops is very simple: "to re-enthroned Christ in the minds and hearts of men." "The peace," they insist, "which all rightminded men so earnestly desire, must be based upon a comprehensive program of restoring Christ to His true and proper place in human society."

Starting from this point, they assert that God must be brought back into government, education, economic life. Furthermore, "we must bring God back into all life, private and public, individual and social. The truth of God, the law of God, the justice, mercy and charity of God, must . . . permeate all our social intercourse and all our public relations."

These are to be *no half measures*. "The Divine mandate permits no curtailment of the law, no matter how diverse the circumstances and conditions under which man lives and works, nor any compromise with the full measure of its application of human conduct."

"Man is not an isolated individual. . . . He is a member of a community and he has, in consequence, duties of commutative justice and duties of social justice and duties of charity which emerge from this relationship." Society can be built "on no other foundation."

The dire effects of racial prejudice, this REVIEW has often asserted, are most drastically seen in the

treatment of the Negro laborer. His toil is treated as a mere commodity, to be bought and sold like food or fuel. Wealthy corporations, doing a national business, solicit investments on the ground of their abundant supply of cheap labor, paying as low as three cents an hour. While such cheap labor is white and Negro alike, industrial overlords can throw into gear, in the case of the Negro, a whole apparatus of political and social machinery adapted to keep their pauper labor ignorant and docile. Such machinery can be applied with far greater difficulty in the case of the whites.

The Bishops' pronouncements, if understood "without compromise" as they are meant to be understood, flatly condemn such practices.

They find a "close relationship between economic injustice and a long train of evils, physical, social, moral." "Unfair wages" are one of the forms of such injustice. The Church must "speak out in her defense of the rights of human personality." They follow Pius XI in insisting "that owners and employers may not hire working people exclusively for their own benefit and profit... but must guard social justice..."

They warn against "a wage so low that it must be supplemented by the wage of wife and mother or by the children of the family." If it cannot "provide adequate food, clothing and shelter together with essential spiritual and cultural needs it cannot be regarded as a living wage," and it must, in addition, be a "saving wage." The evils here considered are precisely those which affect the Negro wage-earner and the Negro mother more than they affect any one group in our entire American society.

But can people be indifferent to what affects any one group? Definitely no, say the Bishops. "No one section of human society can be grievously injured without that injury reacting harmfully in the final analysis upon all other sections of society." This puts in more accustomed language what was once said with blunt metaphor by Booker T. Washington, that "you cannot keep a man in the ditch without getting down in the ditch with him."

The Bishops recommend as a principal aid to the realization of social justice the *training of leaders*. "To make our progress sure and effective we must train leaders from within the various ranks of society who know the mentality and aspirations of their respective classes and who with kindly fraternal charity will be able to win their minds and their hearts." Leaders, however, cannot be trained without educa-

tion. With special reason, therefore, the Bishops mention education as one of the prime fields into which "God is to be brought back."

The final remedy, they state, "in the spiritual order is a frank and sincere return to the teaching of the Gospel." Economic life must be reorganized, avoiding the two fatal extremes of ruthless individualism and socialistic state collectivity. It must be reorganized "on the constructive principle of social and moral unity among the members of human society." It must "establish the Divine plan of a brotherhood of man under the fatherhood of God."

The front line for the application of these great principles is the economic and social conditions of the Negro group in America. If interracial justice can win the battle along this sector, *all* the fortresses will readily fall against which the Bishops have directed so powerful a fire.

\*ED. NOTE.—Copies of the Bishops' Statement may be obtained in pamphlet form from the National Catholic Welfare Conference, 1312, Massachusetts Avenue, Washington, D. C., or from the America Press, 53 Park Place, New York City. Both editions are equipped with study questions.

## The King's Friends

One of the readers of the *INTERRACIAL REVIEW* is a young officer in the National Guard, an Irishman and a Catholic. Such reading, he finds, makes him observe little human matters which would otherwise escape his attention.

Sometimes he drops into a certain Franciscan church to pay a visit to the Saviour in the Blessed Sacrament and recite one of his Day Hours; for like many another active Catholic layman, he is finding help and sustenance in the ancient prayers and hymns of the Church. Since he has a wife and babies of his own, his glance is apt to notice the children.

This time there were two of them: two small black boys, each armed with a box and apparatus for sidewalk shoe polishing. They stopped in front of the Franciscan church and quietly deposited their respective boxes on the pavement. But the depositing did not last long. Two women stood in front of the Church selling a certain national publication (not of the Leftist variety). They were old hands at the job, and used to making themselves heard.

They glared at the youngsters and warned: "You can't do that in front of a Catholic church. So move



on!" The kids moved on. Again they deposited their boxes, this time in front of an adjacent building. Then they trustfully left their property on the street, entered the church, took holy water, genuflected, blessed themselves, took out their beads, prayed for a while, rose, genuflected again, visited the poor-box into which each gravely dropped a coin, made a final salutation to the Saviour in the Tabernacle and went out to rejoin their shoe boxes.

That's all the story, said the officer; but he found it worth telling as it was. Only the thought remains: how many of us, when we see the shoebox boy on the sidewalk, ever think that, like these two little fellows, he may be used to higher company than was ever enjoyed, even for an instant, by all the Kings of Babylon and all the sages of Greece?

## Racism and Music

We are not quarreling with the Metropolitan Opera Association and all the good it stands for. We sympathize with the opera stars, the managers, and the public generally, in the campaign to raise money to keep Metropolitan Opera going. But why not step out of cramped balcony and family circle to get a breath of fresh air? We agree with Dr. Walter N. Beekman of Brooklyn, New York, who wrote the following letter to the *New York Times*, and we compliment the *Times* for giving it good space, Sunday, February 18, 1940. Will the folk who direct Metropolitan take the hint?

### SUGGESTION FOR THE OPERA

To the Music Editor:

The Metropolitan Opera has at last decided to emerge from the musty relics of Victorian grandeur and become an institution of public service. Funds are needed to sustain it not only in its present form but to develop a program suited to future needs and community demands.

Only of recent years has it shown a willingness to recognize native talent, and in so doing it has gone just part of the way. In the fifty or more years of its existence it has never given thought to any of the great colored American artists, who have achieved outstanding recognition for their talent and musicianship, such as Roland Hayes, Marian Anderson, Paul Robeson, Dorothy Maynor and others.

It is a safe prediction that in this period of financial stress if Messrs. Johnson, Sloan, Ziegler and Mme. Bori built a series of concerts around the artists mentioned, the public's response by reason of their popularity would ease this financial burden in a most satisfying manner, thus making the Opera House a temple of music for all peoples.

DR. WALTER N. BEEKMAN.  
Brooklyn, Feb. 4, 1940.

## On Lincoln's Birthday

"Everybody talking 'bout Heaven, ain't goin' dere," runs an old Slave song; and everybody talking about democracy does not assure its application to the problems of the Negro. It was fitting and proper, therefore, that Justice Hugo Black should read the decision in the Florida case on Lincoln's birthday. Florida is not the only backward section of the nation, we hasten to say lest we do this state grave injustice. For, brutalities done in the name of the law have hardly been checked in the North; but the South continues to exemplify its backwardness by its inhuman treatment of the Negro.

It was drama of high order that Justice Black was selected to read the decision reversing the death sentences imposed by the State court; for Hugo Black once found it politically profitable to sign up with the Ku Klux Klan. We doubt that he donned a hood and marched through muddy streets singing "Onward Christian Soldiers" and chanting rituals to rid this land of Negroes, Jews, and Catholics. Though he had his weak moment, it cannot be said that his recovery is not genuine and commendable.

The story is an old one, now, although few seem to recall it, so easily do we forget things. Isaiah Chambers, Jack Williamson, Charlie Davis and Walter Woodward were arrested on the night of May 13, 1933, charged with knowledge of the murder of Robert Darcy, an elderly white man. The object of the crime was robbery, and the murder was "most dastardly and atrocious."

But to avenge the murder of Robert Darcy, Florida's agents of justice went on a Southern rampage. Yes, the South still believes in a dog's nose, and brought out bloodhounds to trace the culprits. A convict guard — one not given to studies in sociology and psychology — was brought into the case. This convict guard, Williams, a sort of commission agent



in Southern injustice, was instructed to bring in a confession.

## DEMOCRACY

The Fourteenth Amendment to the Constitution? Let's not quibble. From the record it appears that the Sheriff "told the cop that he had some Negroes that he was taking down to Miami to escape a mob." (Yes, this is the same Miami whose charm, beauty and wealth are featured in the Sunday supplements.) Down in Miami "from twenty-five to forty Negroes including petitioners, Williamson, Chambers, and Woodward, were arrested without warrants and confined in the Broward County Jail, at Fort Lauderdale."

Why did the prisoners fail to get lawyers, or notify their friends? With Guard Williams cracking the whip, the "thirty to forty Negro suspects were subjected to questioning." The Supreme Court of Florida admits this, saying that the questioning "was in progress several days and all night before the confessions were secured." The dispensers of Florida justice, the Sheriff, the convict guard, Williams — who conveniently disappeared after his valiant work — kept this up for five days, but State's Attorney Maire was not satisfied with the results.

## "HE TORE IT UP"

When the State's Attorney came in to take down Williamson's "confession," he was quick to see that the story was "no good." Instead of taking down what the prisoner actually said, the State's Attorney held out for *what he wanted the prisoner to say*. The fact is that Mr. Maire came at the break of day and that the prisoner had been walked back and forth all night to keep him awake. Why did he say anything? "Because he was scared," and well might he have been! . . . This is part of the record brought before the Supreme Court.

## DEMOCRACY VINDICATED

There is a clear ray of hope in America when we find the Supreme Court saying: "Today, as in ages past, we are not without tragic proof that the exalted power of some governments to punish manufactured crime dictatorially is the handmaid of tyranny. Under our constitutional system, courts stand against any winds that blow as havens of refuge for those who might otherwise suffer because they are helpless, weak, outnumbered, or because they are non-conforming victims of prejudice and public excitement. Due process of law, preserved for all by our Constitution, commands that no such practice as that disclosed by this record shall send any accused to his death."

## Notes From

## XAVIER UNIVERSITY

*The First Catholic College for Negro Youth*

## MUSIC DEPARTMENT

The Xavier Music Students' League presented a very interesting program in their regular monthly musicale on the campus of the University in February. The monthly musicale is an occasion looked forward to by the music lovers of New Orleans. A well-rounded program of the better known classical favorites — including *Liebenstraum*, one of Liszt's immortal compositions—found an appreciative audience.

The students of the Department of Music are working hard to reach the goal of true artists in preparing for roles in the seventh presentation of Grand Opera by the University. The directress of music has chosen the operatic masterpieces of two of the most outstanding composers of grand opera — Tonchieli's beloved *La Gioconda* and Pucini's ever-popular *La Boheme*.

## FRENCH STUDENTS PLAN DRAMA

The presentation of Pierre Beaumarchais' interesting *Le Barbier de Seville*, the ever-popular opera, will be offered by the Department of Romance Languages in the original French. It will mark the occasion of the second annual production of this Department—Molière's *Bourgeois Gentilhomme* having been presented last year before enthusiastic crowds last year. Last year's presentation was the fourth production of Molière's drama, *Bourgeois Gentilhomme*, in the United States in the original version with music composed especially for the seventeenth century play. The popularity of *Le Barbier de Seville*, known as one of Beaumarchais' most successful dramas, and the appearance of Rudolph LaSalle and Lilly LaSalle—brother and sister—as Figaro and Rosine should give new glory to the beautiful drama. William Hutchinson who was outstanding as Monsieur Jordain in the first French play, will be in the role of the famed Bartholo, and Evilio Grillo, one of the most brilliant students of the University and who also demonstrated exceptional ability as an actor in the role of a Count in the first production of the French Department, will again appear as a Count.



# REHABILITATE HARLEM!

By JOHN E. NAIL AND GEORGE STREATOR

**T**he problem of Negro housing exists, but in a form that differentiates it from other housing problems. Besides the economic question there has been injected a psychological problem. There is for everybody a general shortage of low-cost housing. But in addition to this problem there is the state of mind held by white people, something that prevents an unemotional appraisal of the housing situation where Negroes are involved.

America is a hodge-podge of races, and of this fact we are justly proud. But except for sporadic outbursts against immigrant groups — in the past against Irish immigrants, then against Italians, Poles, Orientals, and other “new” Americans, and lately against Jews — we have remained remarkably unified. We have remained unified, but we have not been just; for against the Negro all European stocks have been unified. This is our one enduring “united front,” this strident American form of racism.

When racism is mixed up with real estate it is hard to get to the bottom of the trouble; racism or real estate, each in its own special way, is trouble enough. This is the situation in Harlem, and parts of Brooklyn, where Negro tenants have “invaded” white neighborhoods. It is better to write “upper Washington Heights” instead of Harlem; for Negroes have been in Harlem for three decades, now. “Sugar Hill,” up Edgecombe, St. Nicholas Avenue and St. Nicholas Place are an old story; but upper Washington Heights, beyond West 155th Street, is a new story.

The same thing is true of the Bedford-Stuyvesant section of Brooklyn. It would be better to open the discussion on this angle. On the other hand, it would bring better results if the discussion dealt with parts of Washington Heights not yet under tension; or, if under tension, not under as much tension as the Bedford-Stuyvesant area. It is impossible to get clear reasoning when race tension is in evidence.

There are many angles to Harlem: its peoples, the housing question, the job question, and many others. It hardly seems possible to hew to the line in discussing any one of

these problems without getting involved in another. The very development of Harlem as a Negro community has been complex. It has been mixed with race hatred and hysteria from the beginning although white people living in the Harlem area were renters, on the whole, like the Negro “invaders.” The race hatred engendered was not like that in Chicago, where home owners engaged West Side gangsters to frighten away Negro buyers and renters of South Side property.

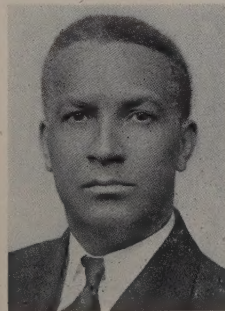
This is an important factor in the discussion — the almost absolute control of Harlem residential property by big, apartment house owners. There were a few owners of small homes throughout Harlem when the Negro “invasion” began to materialize. There were residential blocks, of course, but the section of Harlem that first turned to Negro tenants was a block of apartment houses. This was the line of advance throughout. If the white tenants did not like their Negro neighbors, they could move out without great material loss. This is what they did. But there were other factors of extreme importance; for example, the losses sustained by neighborhood stores which had been catering to a certain class of white tenants only to have them move out of the area pell-mell, leaving stocks of goods that could not be liquidated without loss to Negro buyers of a lower economic class.

There were grave upsets to churches, to the Y.W.C.A., at 124th Street and Lenox Avenue; to the Jewish social buildings and synagogues; to Protestant congregations as well as Catholic parishes. While Protestant church property was sold to Negro congregations, few of them were well established like St. Philip's Episcopal Church, and able to carry the economic burdens. The fate that befell church and secular business relations were of greater importance than the change in the color of the community. It was the money side of the question that social workers neglected to emphasize at that stage of the development.

Perhaps we are treading on thin ice to argue that social-minded folk were neglecting their main reason for being,



John E. Nail



George Streator



but it is a historical fact that Negro leadership — the ministry, the press, the agitation groups — were quite right in demanding better housing for the race than that offered in the moribund San Juan Hill section; but the main question raised by the exodus was neglected. Few people were able to think clearly during this period of expansion, and few have recovered balance since. The main question confronting Negroes and their friends was — and still is — not so much the neighborhood sought for habitation, but how to meet the costs to maintain a high standard.

It is not the question of how much rent — this is still important — but the *cost of maintaining a given standard of living* involved in appraising a neighborhood. The fate of Harlem — we run the risk of our language — is the case in point. If a Negro resident could not afford to pay twenty dollars a room for a given apartment unless he added one or more roomers to the number in his family, it is clear that the apartment area would soon be overcrowded beyond the possibility of privacy, health, decency and order. This is exactly what has happened in Harlem. It is not enough to cry "oppression." There was economic oppression at the beginning of Negro Harlem, and there still is; but it is too complicated a problem to discuss only in terms of landlords, and the rents charged for housing.

The problem has been popularized by politicians and "leftists" seeking to control Negro groups. Every political campaign brings up a new crop of politicians eager "to save" the Negro in districts where there is an appreciable Negro vote; and "to save" white folk from the Negro in sections where there are few, if any, Negroes at all. Little light was thrown on this very complicated problem until recent drives for better housing opened the question for discussion. It is not a matter for mass meetings and pamphleteering except as these devices can serve to educate the people; for, the greater the confusion, the less chance for interracial justice.

The question of rent in the Metropolitan area perplexes white and black alike. There is no denying the fact that rents in Harlem were scaled too high for Negro income, just as Riverside Drive rents are too high for white working-class income. The main problem from the Negro angle is that all other decent Metropolitan areas were closed to Negroes, and the entire race, seeking residence in New York County, were shunted to Harlem. From the standpoint of theoretical democracy, this was a great thing, with



*An outstanding example of rehabilitation in Harlem.  
180 apartments — 572 rooms.*

Negroes pointing the way to the whole country. But theoretical values of real estate do not coincide with theoretical democracy. Mansions with stone fronts began to show signs of neglect, depreciation and social backwardness when Negroes with small incomes began over-crowding living quarters to meet twenty-five dollar per room per month economic problems.

Either the renter divided the house himself by hanging curtains and putting in a blind kitchen, or the landlord did it, chopping up a six-room apartment into smaller ones without knocking down a single wall. Some landlords went to the expense of reconstructing their apartments to suit families with small income. But the general trend was to rent the house as it stood, with the community tumbling down all the while.

If the renter met his problem by sub-letting, he exposed his family to the risk of social and physical disintegration. If the renter was a social parasite with no scruples about how money can be made, he filled his apartment with cots and plied his trade as a landlord. It was the poor man's struggle for "face." This is not peculiar to Harlem. It is true of the economically down-trodden the world over.

The special feature that distinguishes Harlem from other places grew from the determination of financial groups to freeze Negroes into a small metropolitan area. This led to the creation of an unnatural black proletariat. (The Communists could have done no better!) Restricting all Negro tenants to the same ghetto has forced the Negro working-class into hopeless strivings; it has prevented the Negro middle-class



from creating a community consistent with their trainings; it has broken down white middle-class values.

The late Philip A. Payton, a pioneer Negro realtor, was a keen observer of events and an appraiser of real estate second to none. Mr. Payton saw that middle-class Negroes were herded into the San Juan Hill section with no hope of getting outside it. Segregation had determined this as the Negro area prior to 1900, and it was considered unlikely that Negroes would ever live elsewhere.

At that time there were houses in Harlem that were not rented. No. 16-18 West 134th Street was such a place. There were not enough middle-class white tenants in need of housing to make the building profitable. This was the beginning of Negro Harlem, although other writers have given more dramatic renderings to this story. It is well to note this fact, that the landlords were unable to rent the house to white people of a class that could meet the rentals. If they were looking for white tenants only, without regard to class, they could have filled up the house by tearing down the Bowery slums. But it was a class of tenants that could pay rents of a certain standard that they were seeking.

Mr. Payton introduced Negro tenants of the defined class to 16-18 West 134th Street. It was as if the region had been struck by a plague. The white community went jittery, and the panicky state of mind that turned one of the best sections of Manhattan into a Negro colony continues to this very day.

Today Negro Harlem reaches from West 110th Street and Fifth Avenue to West 165th Street and Edgecombe Avenue. And the end is not yet in sight,

for children are being born every day and migrants are coming in with every boat and train. Old residents are speculating on the future Negro area. Will it be the Bronx, upper Washington Heights, or Brooklyn? As buildings are closed up as unfit for human habitation — obsolescence growing from neglect as well as from time — the growing population spreads out to other regions caught in between the pincers. First the coming of one Negro family, then the hysteria of white residents, then a block, another block, and a new Harlem is made.

But back of the Negro march northward and westward, is the dilapidated Lenox Avenue area, and all that lies east of it. This is the "problem child" of Manhattan real estate. What will happen to it? Some assert that white people will reclaim Harlem by constructing new houses beginning on upper Fifth Avenue at 96th Street, carrying on to Mount Morris Park at 124th Street, stretching east to Harlem River. This would lead to a slow "reclaiming" of Harlem, as if the region were now held by some foreign power!

There is a saner speculation, however. The plan is sane, but the folk who are in position to make it real, remain skeptical. Let us consider the political side, briefly. The Negro is in New York to stay. There will be more than one Negro community, just as there has always been more than one Jewish community, or Italian community. But Harlem is likely to remain the largest Negro community, and the chief *political* community. If there is one factor that will tend to hold Harlem a cohesive Negro community, it is the increasing political consciousness of the Negro which will be satisfied with little less than a fair measure of political representation.

The drive for political coherence can result in several confusing tendencies. If the Negro intellectuals continue to move out of Harlem—as they have moved out of many sections of lower Harlem, particularly along Lenox Avenue—the districts will continue to be controlled by absentee political leaders. This is about the situation now, except that in the past the control has not been in the hands of Negroes, intellectual or otherwise.

Harlem residents have been hard-pressed by the loss of jobs, by economic discrimination, by the inability to build a reserve for bad days. *Too much goes to rent.* But the way is open for a new day if we can break down two barriers. One of these barriers — the state of mind towards Harlem — is created by



*This building, 312 Manhattan Avenue, remodeled and renovated in 1936.*

prejudice and buttressed by professional problem-solvers for whom a solution would be a disaster. The other barrier is financial, but this one is being torn down by the Federal Housing Administration in its decision to back private initiative in a rehabilitation program. So far, however, the prejudice against Harlem persists.

We are interested in developing a wholesome propaganda on behalf of the Negro. It is necessary to build from the bottom, beginning with the phrase "first to be fired, last to be hired." There is an element of truth in this, but it does not apply to every Negro in Greater New York, even in Harlem. There is wholesale discrimination in employment. Big department stores employing thousands have given Negro workers a pittance in return for their patronage. Our subway systems have held the Negro to the job of porter; our light and telephone combines have given back to black economy even less than this. But somehow there is a substantial number of Negroes at work — not all for the Government — able to pay rentals of \$8 to \$10 a room. There is an appreciable number able to pay even more in return for better services.

The decision of F.H.A., to encourage private enterprise is the way out for Harlem. The great trust corporations have not been budged. Their leaders hold the deplorable state of mind about the oneness of Harlem and its poverty. But if private enterprise can get financial aid, the emotional dependence upon Federal construction will give way to a sane program of rehabilitation.

We are convinced that the reconstruction of many areas of Harlem is a social necessity. We believe that we can build morale by beautifying its places of habitation. We believe that the run-down, stuffy condition of many Harlem housing developments is a state of mind calling for militant, active propaganda; that the careless attitude of landlords and their property managers produces a slum community; that everything is not economic in the larger sense.

But the economic side cannot be passed over lightly. Most of Harlem needs a thorough going-over. Lenox Avenue and the region east of it needs to be torn down and replaced by low-cost housing that will attract a stable leadership for the community. Seventh Avenue and the area west — except Eighth Avenue which is under the blight of the elevated line — can be revived by a program of rehabilitation.

This can not be done overnight. Either Harlem

will be rehabilitated soon, however, or its middle-class population will continue to drift away from it leaving the community badly in need of a stable leadership — something that can not be supplied by our professional problem solvers and the "leftists." No device is effective unless there is an aroused public interest participated in by the population generally. This need can hardly be evaded by religious and social organizations unless they are committed wholly to the magic of Government intervention. Housing for Negroes in New York is a social as well as economic problem not to be taken lightly. A half million people deserve attention.

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## Redemption

### .1.

Because of these: the forfeiting of Blood,  
The testament of the abandoned Breath,  
Infinity outstretched upon a Rood  
In desolate ignominy, pain and death,  
Mortal surrender of Immortal Will, —  
Because of these, the world's geography  
Bears but two names: a garden and a hill,  
Gethsemane, — Calvary.

And some there were who stood, watching Him die,  
Who saw the love upon His Face and doubted,  
Who caught the hate-impassioned "Crucify!"  
And knew not what it was they said, and shouted  
Until the Light went out against the sky  
And He was dead.

### .2.

Oh, it was not enough, this spectacle,  
This death that should have put an end to dying.  
Hate clamored in the many-throated world,  
There have been shouts again, and crucifying,  
And brother nailing brother to the tree —  
(Not body, this time, but the spirit dying) — :  
Because men lift not up their eyes to see  
High on a hill the Crimson Banner furled  
Marking the new, the boundless boundary  
That knows not nation nor the tint of race —  
Only that universal stain upon man's face  
That names him Christian,  
And these two words that spell a single place:  
Gethsemane, — Calvary.

—MARGARET MCCORMACK



# NEW ZEALAND—LAND OF TOLERANCE

By FRANCIS J. SULLIVAN

"What is democracy anyway?" asked a young American. "When I hear of England's being a democracy I think of India. When I consider American democracy I think of the Negro. We all have our faults."

The visitor from "down under" considered a moment. "Color?" he said. "There is one democracy which has solved the problem of color to everyone's satisfaction—New Zealand."

In New Zealand mingling on equal terms with the white men are 50,000 Maoris (pronounced *Mowries*), people of Polynesian descent who crossed 1200 miles of the open Pacific in canoes during the fourteenth century to settle in the "Land of the Long White Cloud."

Highly intelligent, attractive of feature, with skin like well-tanned white men, the Maoris have proven themselves the equals of the whites and have won an admiration from all the 1,500,000 white New Zealanders which amounts to an almost childlike affection.

Today and for the past sixty years since the signing of the Maori "Magna Charta"—the Treaty of Waitangi—it is no disgrace for a white man to marry into a good Maori family. It may even be an honor to do so. The percentage of white blood in the Maori race is rising yearly. Rapidly adapting themselves to the ways of the white conquerors—but at the same time clinging to their tribal traditions, of a high order—the Maoris are the most fortunate of colored races. Instead of facing decrease, so often the lot of natives in daily contact with white races, the Maoris are increasing.

New Zealand has solved amicably the problem of brown and white living side by side. In fact the problem does not exist. Maoris, most of whom are farmers, have risen high in the councils of the Dominion. Sir Mauri Pomaré, Sir Apirana Ngata and Sir James Carroll are three great members of the Maori race who have played able parts in Dominion politics and have been knighted for their services. Always, until the present Savage administration, a Maori was the Minister of Native Affairs. Probably the only reason this is not true today is that there are few Maori members of the Socialist party.

Doctors, lawyers, professional men of all kinds, the Maori is accepted everywhere as an equal. If he

is a man of position he will be admitted to exclusive clubs. He takes his place in the world of commerce and in banking. For many years a Maori was the head of the New Zealand government's own insurance company. Athletic teams traveling abroad will always include one or two Maoris. An instance is the famous All-Blacks, the greatest of Rugby teams.

So accepted is the Maori throughout the Dominion that the idea of color-bar never occurs to a New Zealander. If by some unfortunate mischance a Maori traveling in company with a white friend was insulted by someone for "color" reasons it would be the white man who would be quicker to take offense.

T. E. Donne, New Zealand historian who knew the Maoris for fifty years, writes that New Zealanders regard the Maoris' destiny as their duty and their privilege.

"The people of New Zealand to their everlasting credit have accepted the Maori as a political and social equal," he wrote. "There are Maoris who are ordained clergymen, qualified doctors and lawyers; there are schoolmasters, clerks, typists, and shop assistants; they in fact pursue many of the ordinary avocations of the white man.

"The Maori is a man worthy of his hire, honest, a hard worker, one who responds with his best effort for fair treatment. The Maori is athletic, a fine yachtsman and waterman generally, fond of football, golf and tennis. It is not an uncommon sight at Rotorua National Park to see a game of tennis in which a Maori youth and a white girl are playing against a white youth and a Maori girl in a doubles match. All



Re-enacting "The Treaty of Waitangi." New Zealand Centennial, 1840-1940.

Maoris love race meetings. Some of the more wealthy are breeders of race horses. Law records show the Maori to be temperate, crimes of violence being few."

"When he first met the white man," says Mr. Donne, "he was an anthropophagous barbarian; to-day he is a loyal, reputable, law-abiding citizen of high aspirations and a valuable unit of the British Crown."

In the relationship of these two races in New Zealand, the dominant white and the respected Maori, there is surely a lesson in tolerance for all the world. New Zealand has proved that color is not incompatible with democracy, that cooperation and mutual respect for achievement can be successful, that the bitterness of racial prejudice can be overcome.

Even in the British Empire New England is a paradox. Elsewhere the color-bar against brown, yellow or black is raised high. New Zealand itself did not reach its enviable tolerance without hatred. Two

bloody wars were fought in the early history of the Dominion before the Maoris achieved peace with honor, full and equal rights.

That day is done. Today New Zealand has found the value of tolerance. At the World's Fair the New Zealand pavilion proudly displays the culture of the Maori. Maori songs are sung, films of their life are shown, their achievements stressed.

Today there are two further tributes to the solidarity of the two peoples. New Zealand is celebrating its centenary as a British possession with a great exposition in Wellington. High in the story of its growth to nationhood is the progress of the Maoris. New Zealand is proud to do them honor.

Overseas in the Near East New Zealand troops are stationed to play their part in the present war. With them — as in the last World War — are Maoris, ready to face the same dangers, pledged to the same allegiance, equal in war as in peace.

## AT THE FIFTH ANNIVERSARY

By PAUL L. SCHULTZ

My first contact with the Catholic Interracial Council of New York was in 1938 at Providence College where the Council presented a panel discussion on "The Encyclical and the Negro." At that time, I was singularly impressed with the unselfishness, sincerity, and pioneer confidence of its members.



It was with pleasurable anticipation, then, that I journeyed from Boston to New York to attend the fifth anniversary of the Council. I was not disappointed. The frank and friendly discussion, the sincere conviction of the speakers, the unquenchable enthusiasm of those in attendance and their genuine reluctance to close the question period, caused me to reflect with sorrow and astonishment on the petty prejudices and the un-Christian discriminations practiced by those who lack the knowledge and the Christian attitude of these hard-working people.

As I glanced interestedly at my white brethren there, I was forcibly struck by the sincere pleasure that was theirs in the company of their Negro friends. It was little less than thrilling to watch white and black walking in company, shaking hands, joking and laughing together, anxiously looking for seats for each other. Certainly it was hard to believe that outside of that room was a world of prejudice and hate in which these same fine, happy Negroes were wont to be stung by a conspiracy of frustration."

And yet I knew it to be too true. Only within the last few days two happenings illustrating the very latest of its unfair and oppressive machinations had come to my attention. One was in Baltimore where a Negro school principal revealed in Federal Court that he received less pay than white teachers in comparable jobs because of racial discrimination. The other was in Jackson, Mississippi, where the State Senate (to its undying shame) passed — 37-9 — a measure to eliminate from civic textbooks for Negroes instruction in such principles as voting. Both of these disgraceful incidents were, of course, in clear viola-



tion of Section I of the 14th Amendment to the Constitution which specifically declares that no State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States.

During the meeting I sat thinking of things as they are and observing them as they should be, I quietly resolved to direct every energy against the spread or continuance of this shameful condition. Other persecutions in the history of the world may have been more open and more bloody but they have hardly been more unnecessary, unjust or cruel than the despicable discriminations and denials to which the Negro has been subjected by his white brother. The true and full realization of this shocking fact should impel every man of reason to labor in behalf of the Negro who has been so unfairly abused—who seeks not pity but justice.

Father Walsh demonstrated the cruel effects of injustice as the cause of an arduous and discouraging life for the Negro, when he vividly traced that life from the cradle to the grave. Few of us appreciate the keen sufferings imposed by these discouraging hardships. The Negro girl of today, who is a thinking woman, must ponder deeply before she decides to marry and assume woman's most serious obligation—motherhood. Why? Because she is faced with the responsibility of bringing into the world a child victimized not by disease or extreme poverty, but by that over which neither the child nor his parents have any control: the color of his skin.

As it is, the average white child born today in this land of great economic distress is immediately faced with a long and bitter struggle. He generally spends the greater part of his life sweating and struggling and fighting against great odds in order to gather together a few pennies that will mean for him and his family some measure of comfort. More often than not the struggle is fruitless and the desire for security and comfort not realized. But at least, in spite of the possibility of failure, the white man is impelled onward by one thing: hope.

But the Negro has not even hope, the one thing that keeps the white man going. He has all of the white man's problems and these problems are multiplied hundredfold by the white man's vicious policy of exclusion and discrimination against his race. How can the Negro be hopeful when he knows that he

must live in segregated districts; when he knows his people are barred by force of custom, according to locality, from theatres and restaurants; or if not barred, are segregated from the whites; or if not segregated, are made to feel unwelcome and uncomfortable? What hope can be his when he knows that his people are denied equal opportunity of religious worship, of education, and of employment. Can we whites offer criticism because he sometimes throws up his hands in despair? Is it any wonder that many become lazy and shiftless or remain illiterate? Is it any wonder if, denied the chance to earn life's fullness and comfort, some few turn to crime in order to take what prejudice has denied them? Is it any wonder that, being barred by discriminations—and at the same time uneducated—he is attracted to Communism which promises him an equal share of this world's goods?

And, just for a minute, what about the lure of Communism? The lure is considerable; but it is certainly made more attractive by what Father Walsh termed the un-Catholic attitude of Catholics, which limits the number of Catholic Negro leaders, restricts the normal increase in the ranks of the Negro clergy, and causes Negroes to leave the Church and turn to Communism. And do the Communists encourage them? Just read what the *Pravda* has to say:

"Leadership in the struggle for Negro rights has brought the Communist Party increasingly forward before the broad masses of Negroes as the leader of their struggle for liberation. . . . The white capitalists, landlords, bankers, and their agents in the Government are the enemies of the Negro and must be exterminated. Poor whites are fighting the same enemies. The prejudice of the white workers can and must be broken down; and this will be done the sooner we stop talking race and talk revolutionary policies instead."

Notice that Communism uses the oppression against the Negro as a torch with which to ignite class hatred between Negroes and white capitalists. It urges the Negro to rebel and take over part of the country if he wishes. It prates of the right of self-determination, stressing that the fight for that here would win respect for their struggle among other sections of the world.

". . . It would greatly encourage the struggle of the Negroes in Africa, West Indies, and elsewhere, where they are actually a big majority in the land."

Note how cleverly the Negroes are urged to mass revolution for Communism all over the world.

"... As the poorest and most downtrodden of all, the Negro has the greatest interest to overthrow the present system of society."

That is plain talk; and it should not be difficult for thinking Catholics, who know the evils of Communism, to sense the very grave danger involved. But the Catholic is reassured with the knowledge that the Catholic Church is the most wonderful thing in the world because it is the handiwork of God and therefore contains among the principles it teaches, the true liberation of the Negro. . . . I say "true liberation" because the professed liberation by Communism is but a delusion and a snare. The menace of Communism is concealed under the "seductive trappings" of equality for the Negro. For Communism is not El Dorado for the Negro but, in the words of Pius XI, a "satanic scourge" which strips all men—including Negroes—of their liberty and robs their human personalities of all dignity. Equality for all under Communism? Yes—but only in the sense that all alike will suffer the horrible inhumanities of a Godless dictatorship; that all will relinquish their rights as individuals; that the human life of all alike will be denied sacred or spiritual character. The same chains and a dungeon for one's captors is hardly release for the prisoner! And small comfort it would be to the Negro, under Communism, more tightly bound than ever, to find that he was on an equal footing with his former oppressors and sharing in a common oppression.

The danger to the Negro, then, is acute; and the need for interracial justice is obvious. To the writer's mind the most effective action that could be taken would be to multiply on a national scale such activities as those for which the Catholic Interracial Council of New York has become so respected.

We need to draw aside the veil of ignorance and, as Father LaFarge puts it, establish a foundation of good will. We need to sow far and wide the seeds of interest and understanding.

With the attention of the whole nation directed to that kind of thinking, the day should not be far distant when we shall behold the Negro everywhere sharing happily in Father Wilson's "Divine Democracy of Christ"; received cordially in our schools and colleges, housed in respectable quarters, and sharing equal opportunity of education and employment.



## PLAYS And A Point of View

By THEOPHILUS LEWIS

### THE WANDERING JOADS

To at least one observer, *The Grapes of Wrath* is the most impressive of an exceptionally good lot of films recently released by the Hollywood studios. Adapted from John Steinbeck's novel of the same title, distributed by Twentieth Century-Fox, the film describes the trials of a family of migratory workers in California. It is a drab tale of poverty and frustration; a decidedly unpleasant story, in the same sense that it is an unpleasant job to lance an abscess or wash spittoons. Someone must perform those unattractive tasks, however, and men with alert consciences must occasionally hold their noses and uncover social sores. In *Grapes of Wrath* the misery of wandering farm workers is revealed without sentiment or special pleading. The film merely discloses a welter of human wretchedness and leaves it to the observer to ponder in his own heart what, if anything, is to be done about it.

The principal characters of the story are the members of the Joad family, who are pushed off their Oklahoma farm by a combination of dust storms, drought and intricate finance. That the Joads were not owners, but sharecroppers, is a relevant but hardly a significant fact, since the owner was unable to meet his mortgage and the land passed into the possession of the bank. About the time when they are dispossessed the Joads come into possession of a circular which informs them that there is plenty of work at "good wages" in California. So they pack their meager belongings and numerous dependents into a dilapidated truck and start for the promised land.

There is a touch of retrospective irony in that part of the story. One recalls how, a century ago, pioneers, probably including the ancestors of the Joads, were trekking West in their covered wagons to conquer a continent. Their descendants are following the old trails in battered jalopies looking for work. While the pioneers faced the hardships of the wilderness and the attacks of hostile Indians, the Joads' journey is not without difficulties and mishaps. Two members of the family die along the way and the survivors are continually preyed upon by tradespeople selling fuel, food, parking-space, and water for fifteen cents a gallon. The tradespeople are not heartless exploiters, they are merely people haunted by the specter of insecurity and trying not to become Joads themselves.

But when the Joads reach California with their depleted purse they encounter exploitation that is both ruthless and methodical. The promise of "good wages" that lured them West turns out to be five cents a bushel for picking peaches



— if they want to work as strike breakers — two and a half cents a basket when the strike is broken and the hordes of migrant workers in the numerous Hoovervilles compete with each other to delay the progress of slow starvation. The total wages of five members of the family for their first half-day's work is just enough to pay for their skimpy supper. The system of exploitation is maintained with the connivance, and often the active assistance, of law-enforcing agencies.

Two of the Joads are not wholly spirit-broken by the long series of misfortunes that befall the family. The father tacitly abdicates his leadership and authority but the mother never gives up in her effort to keep the family intact, and one of the sons resists the violence of vigilantes and questions the sanity of an economic system that produces destitution as a by-product. "There's work to do and people to do it," he says, "but them two can't get together. There's food to eat and people to eat it, and them two can't get together neither." He concludes that, "The whole thing's nuts."

Savants have sweated over our economic riddle and arrived at approximately the same conclusion.

From the foregoing remarks, it is obvious that *The Grapes of Wrath* marks a departure from the accepted theory that motion-picture producers are showmen and should never attempt to be teachers or reformers. A theory which, to quote *Life*, "has . . . been a ponderable influence in keeping movies trivial and unadult." To which one may add: an influence which has retarded the development of movies from an entertainment to an art. The function of art is to lift up the spirit, to exalt it if possible; at least to spur us to become dissatisfied with the life we are living. When an alleged or nascent art does not perform that function, it is not art but mere amusement.

*The Grapes of Wrath* will certainly lead men of good will to conclude that grievous evils exist in society and that some way must be found to eliminate them. If the film leaned more heavily toward propaganda it would offer a panacea. It does nothing of the sort. It merely projects a story as superficially ugly as Hogarth's stills of *The Rake's Progress*, leaving it to the observer to suggest a way to remove the ugliness, if he can. The picture halts precisely on the shadow-line that separates art from special pleading.

Because it is art, and neither defensive nor revolutionary propaganda, the film has been enflamed by a cross-fire of criticism from both reactionaries and radicals. Reds and their fellow-travelers criticize the picture because it does not present the "solution" of our economic puzzle — meaning, of course, their solution. Conservatives, as usual, are indignant because the story suggests that the capitalist system is less than perfect. And, as usual, too, the Rights are less logical than the Lefts.

One conservative reviewer says, "The Joads . . . bear the same relation to economics as the notorious Jukes to biology; they are unpleasant facts which invite unnatural conclusions." After reading the comment half a hundred times, I confess that I still do not know what it means. If it means what I think it does, it is typical of the vagueness of conservative dialectics. My own memories are more vivid. At the age of twelve I was working in a canning factory peeling tomatoes for a wage of six cents a bushel. At the age of thirteen I

had two fingers chopped off in a metal factory. They were certainly unpleasant facts to me, and they certainly played a part in leading me to the "unnatural" conclusion that I have a great deal in common with the Joads. And I do not concede any blood or social relationship with the Jukes family.

I see no difference between the Joads and other Americans in lower income groups except that some of us have so far had better luck. Nor is there any evidence that the Joads are subnormal, unless one assumes that adversity can always be attributed to inferior personality. They are defensible morally and no more irreligious than some seventy millions of their fellow Americans. They stand up tolerably well under the blows of fate. While they suffer casualties they are neither defeated nor embittered. They are good people to know, for the chances are that in the future we shall encounter more rather than fewer of them.

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## FROM HERE AND THERE DURING THE MONTH

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### ● NEGRO CATHOLICS ARE COMMENDED BY HOLY FATHER

Washington, Feb. 22.—The deep interest which His Holiness Pope Pius XII takes in the colored people of the United States is attested in a letter which His Eminence Luigi Cardinal Maglione, Papal Secretary of State, has addressed to the Federated Colored Catholics of the United States.

"At the gracious command of the Holy Father," Cardinal Maglione wrote, "I am to acknowledge receipt of your letter of November 30, 1939, and to thank you in his name for the sentiments of filial devotion to which you give expression.

"The spiritual and material welfare of his beloved colored children in the United States is an interest very close to the heart of His Holiness, and his fervent prayers accompany all those who by their charity, understanding and patient labor, contribute to the advancement of this holy cause."

—*Catholic Review*, Baltimore.

### ● NEEDEY NEGROES GET MEDICINE AT PRIEST'S CLINIC

Austin, Tex., Feb. 17.—A clinic providing medical and hospital care for Negroes in the low-salaried class is the latest achievement of the Rev. Francis Weber, pastor of Holy Cross Catholic Church here.

Built by Father Weber's hands, as was his church, the clinic building has risen on the church property and will be ready for operation in July. Through the project central Texas will take the lead in the state in providing for hospital care to poor Negroes.

Father Weber hopes that ultimately the clinic can be developed into a hospital for Negroes of central Texas and a nurses' training school for Negro girls.



Funds for the new clinic so far have come mostly from friends of Father Weber in the North.

Father Weber began his apostolate among the Negroes here three years ago and when he came he found about 20 Negro Catholics. Today 125 attend Mass in his church, nearly all of them converts. He has a kindergarten and first-grade school attended by 52 pupils, most of them Protestant. He plans to open a regular parochial school next fall.

—*Catholic Messenger*

## ● MOST NEGROES AMERICAN-BORN, ACCORDING TO CENSUS BUREAU

Less than one percent, or only 98,620, of the Negroes in the United States are of foreign birth, according to the 1930 Census. The 1940 Census, which will be taken this April, is expected to show an increase of foreign-born Negroes in the United States because of recent migrations from the British West Indies and Canada.

Every Census taken in the last 100 years has disclosed an excess of women over men in the Negro population of this country. The 1940 Census, which will start April 1, will show whether this is still the case. In 1930 there were 179,805 more colored women than men.

The 1940 Census, which begins April 1, may also reveal a new trend in Negro migration from section to section.

## ● RISE IN NUMBER OF NEGROES ON WPA ROLLS IS REVEALED

New York, N. Y., Feb. 1.—The proportion of Negroes on WPA in New York City has risen from 13.3 per cent of the total personnel in November, 1937, to 19.8 per cent now, Lieut. Col. Brehon B. Somervell, local Work Projects Administrator, reported yesterday. The 1930 census showed that Negroes represented about five per cent of the general city population.

The general economic distress in the Harlem community has been a factor in the relatively high ratio of Negroes on WPA, according to officials. The upswing in business in the last twelve months has taken many white persons off relief, but Negroes have benefited to a much smaller degree.

—*N. Y. Times*

## ● NEGRO LEADERS HOLD CONFERENCE AT TUSKEGEE

Tuskegee Institute, Ala., Feb. 2.—Education for and of the Negro race in America was seen by the second Conference on Adult Education and the Negro in their annual meeting, January 22 to 24, as being one of the most practical and useful procedures toward integrating the race more fully into the American Democracy.

It was significant that in the historical setting of Tuskegee Institute that more than twenty years after the death of its founder and great educational leader, Booker T. Washington, present-day education leaders should turn to his preachings and advocate education for the masses as a helpful solution to America's race problem.

R. B. Elcazer, of the Commission on Interracial Coopera-

tion in Atlanta, Ga., discussing the interracial need in adult education emphasized the fact that adult education could do much to bring about better understanding and cooperation of all groups living together in the South.

## ● COLORED STUDENTS FORM CATHOLIC ACTION GROUP

Grambling, La., Feb. 10.—Fifteen Catholic students of the Negro Normal College here have organized a Catholic Action group to instruct non-Catholic students in the belief and practice of the Catholic Church. The institution has an enrolment of 650.

Dues of the Catholic Action group pay for transportation to and from Louisiana Polytechnic Institute, seven miles away, for Sunday Mass.

—*Monitor*

## ● FOURTH NEGRO SCOUT TROOP TO BE ORGANIZED

Feb. 2.—The fourth colored troop to be organized in Cincinnati under the auspices of the Catholic Youth organization's Boy Scout division will be Blessed Martin mission, Lockland, the scout division has announced. The Rev. Charles Murphy, in charge of Blessed Martin mission, has announced that George Baxter is scoutmaster, aided by two assistant scoutmasters, William Lane and Elmer Lewis. Members of the troop committee will include Matthew Cawthorne, James Price, Jr., and Father Murphy.

## Welcomed!

### Statues of Blessed Martin De Porres in the Colored Missions

✕

Here's a letter from "The Catholic College of Oklahoma":

*"The statue of Blessed Martin was received in excellent condition. Should you and the gentlemen who were instruments of our having the statue have seen the joy and delight of the colored students when beholding one of their own race, it would no doubt have given you great pleasure."*

We could quote others.

Pin \$6.00 to this notice and we shall send out one in your name.

✕

THE BLESSED MARTIN GUILD  
141 EAST 65TH STREET, NEW YORK CITY



# AS YOUTH SEES IT

EDITED BY YOUTH

## CATHOLIC NEGRO COLLEGE STUDENTS

A recent issue of the *Bulletin* of the Catholic Laymen's League of Georgia (edited by Richard Reid, now directing the policies of the New York *Catholic News*) related the story of a lynching which turned out later to be no lynching at all. If we remember correctly, the editorial comment on this episode was, "Would that all lynchings could be wiped off the record as easily!"

We were reminded of this devout wish when we read Father John T. Gillard's article, "Progress against Prejudice," in the January issue of *The Shield*, organ of the Catholic Students Mission Crusade. For Father Gillard demolishes one of our pet misconceptions and we are as happy to be rid of it as was the Georgia *Bulletin* to be relieved of the false lynching report.

If you do us the honor to read us regularly, you will remember that we lamented last month the "fact" that Catholic college students are very rare birds. We had in mind the notion that there are not a great many Negro students to be found in our Catholic colleges and surmized that there must be still fewer in non-Catholic colleges.

Dr. Gillard goes to work as follows:

"... Writing in *America* for August 21, 1937 ("Catholic Negroes Question Catholic Colleges"), I felt justified in saying that, to the best of my knowledge there were then less than a dozen Catholic colleges which were willing to accept Negro students. Today there are at least half a hundred which actually have Negroes enrolled.

"Sister Maria Gratia, a member of the Sisters of Charity of Cincinnati (Mt. St. Joseph, Ohio), who is stationed at St. Leo's High School in Detroit, is presently engaged in a very valuable piece of research at Marquette University on the question of Negroes in Catholic institutions of higher learning. While not completed, Sister Gratia's survey shows that within recent years, over a period of time during which the Crusade has taken an active and positive interest in the Negro question, there has been a vast improvement in the attitude of Catholic educational institutions toward the admission of properly qualified Negroes.

"Sister Gratia sent questionnaires to 107 Catholic colleges and universities in the North, Middle West and Far West, where there are no legal obstacles to the mixture of the races in the schools. Of the ninety which answered the questionnaire, five colleges for men, 10 colleges for women, and 17 coeducational colleges, or a total of 32 Catholic colleges and universities, had an enrolment of 145 Negroes in regular semester courses. But this is not the whole picture. Besides these colleges with an actual enrolment, there were 39 others which had enrolled nearly 300 Negroes in the few years prior to the survey. Furthermore, to this record must be added 13 summer schools and six extension schools which

enrolled 110 and 91 Negroes respectively. It is to be remembered that these figures are not complete. For instance, I note that there is missing a Catholic university which, within the past few years, has enrolled very many Negro students, not only in the regular classes but in the summer and extension courses. These figures, nevertheless, will serve our purpose of proving that, within the years of Crusade activity on the question of Negroes in Catholic educational institutions there has been a remarkable change of attitude.

"... Of all the institutions approached, only six have a definite policy against the admission of Negroes; twenty have no definite policy because to date no Negro has applied for admission.

"Catholic colleges and universities which have had occasion to reject Negro applicants have done so for the following reasons: in 17 cases because the applicants failed to meet entrance requirements, in two cases because the applicants were not Catholic, in two cases because of professional school restrictions, in four cases because the white students objected or, it was feared, would object and in only five cases because of color.

"While we do not and cannot claim that this remarkable change in attitude is due solely to the program of the Catholic Students Mission Crusade, we do most emphatically claim that much of it is due to the efforts of the Crusade. For instance, it is a significant fact that most of the educational institutions which have been most favorable to the Negro have Units of the C. S. M. C. The study of Sister Maria Gratia, furthermore, shows that wherever conferences, forums, debates, study clubs and lectures have been held on the question of race relations, there is marked evidence of a desire on the part of both students and faculties to understand the nature of the problem, to eradicate race prejudice, and to establish social justice as regards the Negro.

"This can be readily understood if thought be given to the program of the Mission Crusade. Inculcating the Catholic ideology are the National Crusade Conventions, at the last several of which there have been colored delegates, some of whom have been speakers at several of the panel sessions. At the 1937 Convention a Negro was elected to the National Executive Board. Then there are the various Local Conference meetings in which colored Crusaders take part; there are the frequent articles in *The Shield*, national publication of the Crusade, the debates, stage presentations, and study outlines available from the Crusade National Center. Finally, on my lecture trips throughout the country, I have had personal experience of the intelligent zeal of the Crusaders in promoting better race relations.

"... The Catholic Students Mission Crusade, however, may not rest upon the record of achievement of the past few years; there is much yet to be accomplished and the goal is far from reached. The questionnaire of Sister Maria Gratia show that there are only two Catholic educational institutions in the higher brackets which have resident students of the Negro group. While we are not to be numbered among those who ignore the difficulties of the bi-racial situation in this country, at the same time we are not to be numbered among those who will be satisfied with anything less than the Catholic ideal."



Reverend Librarian,  
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# The Interracial Review—

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